

ROMAN CATHOLIC CURIOSITIES —AND— POPERY.

Two Lectures by "B. M."

1. THE HOLY ROMAN CURIOSITY SHOP.
2. GOD'S VICEGERENCY ON EARTH.



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THE Holy Roman Curiosity Shop.

THE desire to make money, which prevails to such a large extent, and which is by no means always to be commended, seems to be especially strong in a place where it should be least expected. An institution which professes to make it its business to prepare men for a life in another world without a material body and its material needs, the Church, the founder of which has even extolled poverty, has always been and is to-day as eager to make money as a gambler, and as eager to hoard it up as a miser.

Whoever has had dealings with the Nuns well knows how close-fisted they are, and how, on the one hand, they will bargain for a cent when buying, and how, on the other hand, they will exact the utmost when selling or making a lease. A very interesting letter, in a late number of the *Canada Revue*, describes how these ladies practise the art of money-making.

We also know that, on account of the widening of Bleury Street, in this city, a strip of property belonging to the Jesuits had to be expropriated. The good Fathers asked a sum three times larger than that awarded by the City Assessors, and the matter had to be brought into the Court of Review. There, in order to prove the value of the property, they showed, amongst other things, that the educational department of their institution netted a profit of \$60,000 per annum, upon which enormous sum they pay no taxes. Upon this subject, a very interesting article may be read in the *Canada Revue* of 10th December, 1892, the journal which is now under the ban of the Church.

Money is power. Nobody knows this better, and nobody has ever tried harder to gain both money and power, than the Roman Catholic Church.

The best paying business carried on by the Church was and is to some extent even now the sale of Relics and Indulgences, and to keep up this trade the people were engulfed in the most abominable superstition, and then swindled in the most

painful manner. To write a complete history of this traffic carried on by the Holy Roman Catholic Church would be a gigantic work, and far exceed the limits I must necessarily put to this paper. I can only give a hasty sketch, which, however, will be sufficient to show the enormous extent and the astonishing absurdities of this system of deception.

The priests thoroughly understood human weaknesses and tendencies, and to this they owed their success. They soon found that people are more or less fond of Relics, and the knowledge of this became to them a "gold-mine," which even to the present day has not been exhausted.

Everybody values a relic of some kind, be it a lock of hair of a beloved one, an embroidered letter-case, a dried flower, or a piece of ribbon; likewise it is of great interest to see things which have been used by celebrated persons.

The old Greeks and Romans had their relics, and some of them were almost Roman Catholic in their nature, as, for instance, "The Egg of Leda," and "The Holy Shield Fallen from Heaven." The Hindoos carried on great wars about an enormous tooth supposed to belong to Buddha, and the Mahomedans preserve flags, arms, clothing, the beard, and two teeth of their prophet; and so we find relics among every people.

In the history of the Christian Church, no trace of relics can be discovered until the time of Constantine. It is related of him that during a battle he saw in the heavens a shining cross, with the Greek inscription, "By this sign thou shalt conquer." He immediately had a flag made adorned with a cross, and his soldiers, who were mostly Christians, followed it with enthusiasm.

After that event the cross became fashionable, and very soon Helena, the Emperor's mother, is said to have discovered the true cross upon which, more than three hundred years before, Christ was crucified; also the grave in which Christ's body had reposed before its resurrection. The contemporary writers say nothing about this discovery; even Eusebius, who describes the journey of the Empress, says nothing about these wonderful discoveries. Nevertheless the story has been accepted, and the Church celebrates a particular feast of "The Discovery of the Cross." Helena is said to have found also the crosses of the two thieves, but as she did not find the well-

known sarcastic inscription which Pilate had ordered to be affixed to the true cross, it was difficult to distinguish Christ's cross from the others. Priests, however, have inventive minds, and they managed this little difficulty very nicely. They placed a sick person upon one of the crosses, and he became more sick; this no doubt must have been the cross of the godless thief. Then the sick man was placed upon one of the other crosses; and his health improved, this was the cross of the penitent thief. When finally he was put upon the third cross, he immediately got up quite well; thus the cross of Christ was found. By-and-bye the graves of the Apostles were found also, and later on the bones of any number of saints and martyrs. Of course, these relics all possessed the power of working miracles.

When we consider how difficult it sometimes is, even in the present day, to discover if necessary the remains of some deceased person, when in all the civilized States (except Canada) the Government insists upon registration of all births, marriages and deaths, it is really marvelous to hear that in those days they found not only the bones but also the clothes of saints who had been executed as criminals, and had been buried anywhere like dogs; but what is more wonderful than all, is the fact that, of some saints, so many parts were found that, if put together, several complete skeletons could have been made. For instance, there are two complete skeletons of St. Dionysius—one in St. Denis, France, another in St. Emmerau, in Germany; whilst Prague and Bamberg each possess one of his heads, and Munich a spare hand, so that this Saint had two complete bodies, five hands, and four heads.

The first saints were mostly unknown people, and of no consequence in their day, and it is strange that the adoration of the Holy Virgin—who out of the millions of girls upon earth was chosen by God as a "vessel of grace"—should have commenced much later than that of the crazy and unclean hermits called saints. Even in the fourth century nobody thought of adoring the Virgin Mary—in fact, many things were said derogatory to her character. For instance, Chrysostomus considers her capable of suicide, and relates that the angel notified her of the conception of Jesus before she discovered her state, otherwise the discovery might have led her to end her life out of shame. The adoration of Mary

commenced in the fifth century, but very soon she had outstripped not only all saints, but even Christ and God himself. The name "Mother of God," now so common, created much bitterness in the fifth century. Nestorius thought "Mother of Christ" more sensible and decent, but the Ephesian Council decided for "Mother of God." It was quite natural that afterwards people commenced to adore also the "Grandmother of God;" and if it had not been for Pope Clement XI., who interfered, the Catholics probably would to-day pray to aunts and uncles of God. Albertus Magnus, Bishop of Regensburg, who died at Cologne, 1280, studied the subject of the Virgin Mary most exhaustively, and has written many large folios about it. There are twenty-one of his books in existence. He is said to have written eight hundred. He tried to find out whether she was blonde or brunette, dark-eyed or blue-eyed, large or small. It is, however, doubtful whether he has settled the question. To judge by the existing relics, her hair must have been variegated in color—brown, blonde, black and red. The hair with which, on St. Mary's Day, she personally mended the shirt of Archbishop St. Thomas was rather red. But all accounts agree that she must have been very handsome.

St. Damiani, who died in 1059, relates that God himself fell violently in love with her. He called together a special heavenly convention, in which he told the wondering angels about his love and the plan of salvation, and gave to the Archangel Gabriel a letter addressed to the Virgin, containing all particulars. Gabriel called on Mary, and as soon as he had spoken to her she felt that she would become the mother of the Savior.

Angels took the whole house of Mary and carried it from Bethlehem to Italy. They left it near a place called Tersatto, but afterwards removed it to Loretto. The inscription over the house reads, "The House of the Birth-giver of God, wherein the Word became Flesh." Over this house, which, both as to form and material, does not differ at all from the other peasants' huts of Loretto, is built a magnificent church, and thousands of pilgrims flock there in order to dip their rosaries into the little gruel-pan belonging to Jesus, and (what is most important) to sacrifice a more or less considerable sum of money. Thus a large treasure has been collected by a gross, shameless and ridiculous deception.

However the good Catholics were so well trained by their priests, that they mistrusted their own eyes rather than a priest. In 1500 a monk named Eiselin travelled through Wurtemberg, showing a feather out of Archangel Gabriel's wing. To kiss this feather was a preventative of the Black Pest—of course the kiss had to be paid for. One night this precious feather was stolen, but that did not trouble the good monk a bit. In the presence of his landlady he filled a little box with hay, and pretended that it came from the manger in which Jesus had lain, and the hay was kissed instead of the feather. Even the landlady kissed it, so that Eiselin said to her in surprise, "And you, too, my darling!"

The traffic in relics soon became enormous. Old rags and bones could be found everywhere, so that no capital was required for this business, and the profits were large.

When the Bishops of Rome became Popes, they stopped this traffic somewhat, but only for their own selfish purposes. The relics had to be examined in Rome, and in order to be considered genuine by the authorities, proof had to be brought forth in the shape of gold coin. This was a protective measure for the purpose of fostering Roman home industry in relics.

Ludovicus, the Holy King of France, made two unsuccessful crusades, but he was consoled by the fact that he had succeeded in purchasing for a large sum a few splinters of the cross, a few nails, the sponge, the purple gown of Jesus, and the crown of thorns. When these treasures arrived, he and his whole court went to meet them, barefooted, as far as Vincennes.

Henry the Lion—another King of France—brought a lot of relics to Brunswick, the most valuable of which was a thumb of St. Marcus, for which the city of Venice in vain offered 100,000 gold ducats. One almost ceases to sympathize with the people of that day. They were so stupid that the priests would have had to be angels not to take advantage of their stupidity.

The whole wardrobe of Jesus, Mary and Joseph, and other saints, turned up. The holy lance was found with which Longinus wounded Jesus in the side, and the handkerchief with which St. Veronica wiped the perspiration from Jesus' face on his way to Golgotha, and into which he pressed his likeness

in memory of the event. Of this handkerchief existed so many pieces that it must have been fifty yards long—a good-sized handkerchief.

The wine jugs used at the wedding of Cana were found also, and they contained a little wine yet, which never decreased. At first there were only six, but they were soon augmented, and they were shown at Cologne and Magdeburg. Of splinters of the cross there were enough to build a large man-of-war; nails, hundreds of pounds; and thorns grew on every hedge,—some of these had the habit of bleeding on Good Friday. The cup was discovered, also, out of which Jesus drank at the Last Supper; also some of the bread which was left over on that occasion. They found, also, the dice with which the soldiers played for the coat of Christ. This coat was seamless, and it was shown simultaneously in five different places. As late as 1845 the whole civilized world was disgusted to see an exhibition of the only genuine coat at Treves, in Germany. All these coats were guaranteed by a Papal Bull to be genuine; and as one only could possibly be so, we find here a *wilful* deception on the part of the *Pope*.

In the year 1893, however, the Bishop of Versailles, Mgr. Goux, decided that both of the rival coats at Treves in Germany and Argenteuil in France are genuine and authentic, with this difference, that Christ was in the habit of wearing the Treves coat on the top of the other one.

Shirts of Mary were found large enough to serve as an overcoat for a stout man; also a precious ring was shown at Perugia, which was Mary's wedding ring. Her pretty small slippers, and also a pair of very large red ones, were exhibited. Milk of the Holy Virgin was found in considerable quantities; and blood of Jesus was found in small drops, and sometimes in large bottles. Baby napkins of Jesus, carpenter tools of Joseph, one of the thirty silver pieces, a thick rope with which the traitor Judas hanged himself, his empty purse and lantern, the roost upon which sat Peter's cock and a few feathers of the bird, the basin in which Pilate washed his hands, the bones of the donkey on which Jesus rode on Palm Sunday, also a few of the original palm leaves used on that day,—all these things were found and shown for money. Even Old Testament relics came to the surface, such as Moses' stick, manna, Noah's beard, the brazen serpent, a piece of the

rock out of which Moses drew water, etc., etc. A relic of great repute was the coat of St. Martin (in Latin *capa* or *capella*), which was used as a war flag. (St. Martin was a kind-hearted Saint who, having met an almost naked beggar, cut through his own coat with his sword and gave half of the garment to the beggar). The priests who carried it were called "Capellani," and the church in which it was deposited was called a "Capella;" hence the names chapel and chaplain. The belief in these things was so strong that the priests, encouraged, went still further in their imposition, and showed things which were quite impossible. It may appear to be a joke, but it is true, nevertheless, that the following things were shown: The dagger and shield which the Archangel Gabriel used when fighting the devil; a little of the breath of Christ in a small box; some Egyptian darkness in a bottle; some of the sound of the bells which were tolled when Christ entered Jerusalem; a glimpse of the light which shone from the star to the wise men of the East; a little bit of the Word which became flesh; a few groans emitted by Joseph when planing knotty wood; the thorn in the flesh which troubled St. Paul so much, etc.

The priests were not satisfied with the holy rags and bones, so they discovered oil paintings of Jesus and Mary done by St. Luke. They were neither a credit to the artist nor to the beauty of the persons they represented, as they were horrible. Some pictures fell from heaven; and, finally, the priests did not hesitate to get them done openly by painters. These pictures were adored the same as the relics.

Many were the quarrels and wars over these pictures, and finally these wars resulted in the division of the Church into the Greek and Roman.

The discovery of the Holy Sepulchre caused a heavy pilgrimage to the Holy Land, and to all places which had become noted through the Bible. Even the heap of dirt upon which Job was supposed to have sat was a centre of attraction. These pilgrimages came still more into vogue when indulgences were connected with them. Indulgence is the outcome of oral confession and belief in Purgatory. Originally those who were, on account of crime, expelled from the church, had to confess their sins openly if they wished to be reinstated. When the priests became mightier

they changed this into secret confession, which increased their power over their unfortunate believers. Pope Innocent III. decreed, however, that every one must confess his sins to a priest at least once a year, and carry out the penance imposed upon him. Whoever omitted this was excommunicated. Everybody will readily understand how great was the power thus put into the hands of the priests; for, apart from the fact that they found out all kinds of secrets, which they were at liberty to use for their own ends, they had the power to give absolution or refuse it, as they saw fit, and they used this prerogative according to the amount of ransom paid by the poor sinner.

Purgatory was an invention of the Roman Bishop Gregory the Great. This was, according to his explanation, a place where souls were purified to fit them for heaven—a sort of "soul laundry." Whoever thus found himself midway between heaven and hell could be certain of being detained a considerable time in this uncomfortable place, unless the priests (who must have been on a footing of intimacy with the laundry devils) caused his release, and had him forwarded to heaven on a through ticket, which, of course, had to be paid for. The regulations of purgatory must have been well-known to the priests, for they knew exactly how many masses would be required to release a poor soul.

There were few who were not quite convinced of the ability of the Pope to condone sins; but Clement VI. settled that point in his Bull of 1342 as follows: "The whole human race could have been saved by one single drop of the blood of Jesus; but so much of this blood has been shed that this copiousness, which could not have been in vain, constitutes an enormous and inexhaustible treasure belonging to the church, and to this treasure the Pope alone has the key, and can draw from it eternally for the purpose of condoning sins."

Whoever made a pilgrimage to this or that shrine of grace, and sacrificed the necessary amount of money, could gain absolution for past or even for future sins. In Silesia there was, in the last century, such a shrine, with a picture of "The Mother of God," and once this shrine was robbed of all its jewels and valuables. The priests soon found the thief, in the person of one of Frederick the Great's soldiers, and they complained to the king. The soldier admitted that he possessed

the missing articles, but said that the Virgin Mary had given them to him. The king then asked the priests whether this could be possible. They answered that of course it was possible, though very improbable. In consequence, the soldier was not punished; but the great king issued an order to his soldiers, on pain of death, never to receive any more presents from the Virgin Mary.

Some relics were exhibited but once every seven years. This was done to attract people through the rarity of this privilege, and so that the interest should not flag. In 1496, 142,000 devoted people flocked to Aix la Chapelle, to see the gigantic coat of Mary, the baby napkin of Jesus made of yellowish felt, and the cloth upon which had lain the detached head of John the Baptist. The harvest was magnificent. In 1818 there was a revival, and these old rags were trotted out again, but this time only forty thousand pilgrims came. The Reformation, the Revolution and much-hated Rationalism, had rent a large hole in the old superstition. Yet in 1845 as I mentioned before, the seamless coat of Christ was shown at Treves, and about a million of believers came there to kiss that old garment. The same show was held in Treves again in 1891.

That the Popes shear their sheep pretty well is a well-known fact, but it may interest you to know that the Holy Father is in reality a sheep-breeder, and the prices he gets for his wool would make an Australian stock-breeder green with envy. The Pope keeps a small number of lambs which have been sanctified over the graves of the Apostles, and out of this wool is made the Episcopal "Pallium." The "Pallium" originally was a Roman mantle, made of purple stuff, gold embroidered and ornamented, and was given to Patriarchs and Bishops by the Emperors as a token of their esteem—much as nowadays kings and queens give Orders, Ribbons, Garters, etc. Gregory I. was the first Pope who took it upon himself to dispense this favor instead of the Emperor. Gradually, as was always the case with Popes in other things, they claimed it as their sole right, made a monopoly of it, and forced the Bishops to buy the "Pallium" in Rome. The Popes were the sole manufacturers. The article complete—blessing and all—cost 30,000 florins (\$10,000), terms cash, and this was such a nice source of income that John VIII.

had the temerity to declare that any Bishop who did not order a "Pallium" in three months would be deposed. The Popes became so greedy that, after a while, the garment was considered too good value for the paltry sum paid for it, and they substituted for it ribbons adorned with a red cross hanging over the front and back, like braces. These ribbons were made by nuns, of the wool shorn from the sacred lambs, and weighed about six ounces. Accordingly, a pound of this wool brought about \$35,000. Bishops are usually old gentlemen, and succeed each other rather quickly, and when they died their successors had to buy a new "Pallium." One Bishop of Mayence was obliged to sell the left leg of a golden image of Jesus to raise the funds to pay for his "Pallium." Sometimes Bishops received two bills for a "Pallium" from two counter-Popes. How they got over that difficulty I do not know.

Pope Boniface VIII. had a truly golden idea. He instituted a Jubilee year, like that of the old Romans and Jews. Whoever came to Rome during the Jubilee year, and deposited his mite upon the altar, received absolution for all sins ever committed. Who would not be glad to get rid of his sins? A little short murder, for instance, is apt to ruin and embitter any honest man's whole life; and who would not be happy to receive the assurance that on the Day of Judgment this little unpleasantness would not be mentioned? Naturally, all the sinners who could afford it came to Rome. 200,000 came in the year 1300, and the Pope's harvest was immense—about fifteen millions of florins in one year—an enormous sum for those days. This business turned out so unexpectedly good that Pope Clement VI. had the unexampled goodness of heart to order a repetition of this feast every fifty years. Pope Urban VI. made it every thirty-three years (in memory of the number of years which Jesus lived); but Sixtus IV. changed it to twenty-five years, because, as he said, human life is so very short. The second Jubilee, in 1350, was more profitable even than the first, and Clement VI. was kind enough to direct the Angels of Paradise to allow the souls of those who died on the journey, before reaching Rome, to be introduced into Paradise without any further examination. Many believers were crushed to death in the crowd; ten thousand got a chance at once to find out the utility of the absolution, for they died of the black pest; but that was hardly noticeable

amongst over a million of people who came there during that Jubilee. Two priests stood at the altar, day and night, with collection plates, and were quite unable to cope with the work of receiving the money.

Now, Pope Boniface IX. calculated that many Christians could not come to Rome, on account of the expense, or perhaps because they could not leave their business, so he was kind enough to send them absolution, C.O.D., into their houses. They had to pay one-third of their traveling expenses to Rome, and receive full absolution. In spite of this modern improvement, the people still came to Rome, and once the crowd was so great that the bridge over the Tiber collapsed and two hundred people lost their lives. The Popes became more and more greedy, and occasionally instituted an extra Jubilee, and travellers dealing in absolution were sent out everywhere. Some of them were as obstinate and as intrusive as modern book or sewing machine agents; and occasionally it happened that the people kicked them out of their village.

As late as 1825 an attempt was made to celebrate a Jubilee, but the light of reason was already too strong for the perpetration of such mediæval nonsense, and the Jubilee was not a success.

In our own day, the effort to commemorate the jubilee of Pope Leo XIII. by the erection of a church in the Prati de Castello, at a short distance from the Vatican, at Rome, to be called the Church of St. Joachim, has been far from successful. The statement which has been issued of the contributions received towards the building of the church shows some very peculiar results. It is as follows, the last column being added to the official figures;—

	CATHOLIC POPULATION.	TOTAL AMOUNT.	AMOUNT PER THOUSAND CATHOLICS.
France	35,500,000	\$32,124	\$0 90
Italy	26,800,000	8,000	30
Canada	2,000,000	5,700	2 85
Austria-Hungary	24,000,000	3,884	16
Spain	16,500,000	2,468	15
Germany	15,000,000	1,292	8
United States	10,000,000	1,200	12

England, Belgium, and Switzerland are said to have given only a few hundred dollars each, and the contributions from Toronto, Kingston and Halifax dioceses are not announced as yet; but it would appear, judging from the sums squeezed by the priests out of the people for this special object, that our own province of Quebec is almost the last great stronghold of the Papal power.

La Semaine Religieuse, of Quebec, says:— "If the Catholics of other countries had given as much as those of Canada, the contributions in France would have reached \$100,000, and in Italy \$76,000. Instead of getting \$100,000, the treasurer would have had \$500,000, which sum would have been more than sufficient to complete the Jubilee Church of St. Joachim."

The Popes were not satisfied with the magnificent incomes derived from these sources, and looked for other fields. Every Bishop had to pay his entire first year's emoluments to the Pope. Supposing this to have been on an average about \$5,000, and the number of Bishops at least two thousand, they got the handsome sum of ten millions of dollars. Then came the fees and dispensation monies for permission of marriage between blood relations. These marriages were bound to occur very often, because the Popes had wisely prohibited them up to the 14th degree. At the same time, they had made a regular tariff of prices for the privilege of marrying one's first, second or third cousins, etc.

The whole Christian world was divided into sections, and commercial travellers were sent out from the large concern at Rome, under the name of Papal Commissioners. They carried with them letters of absolution, of which the following was the text: "In the name of our most Holy Father the representative of Jesus Christ I release thee first from any Church penalty thou mayst have incurred; I forgive thee also all misdoings and crimes thou hast committed, however great and serious they may have been: I release thee from any penalty thou wouldst justly have had to suffer in Purgatory for the sake of these sins: I enable thee again to partake of the Holy Sacrament, and to commune with believers, and I reinstate thee into the innocent condition immediately after thy baptism, so that when thou shalt die the gates of Hell, which lead to torture and punishment, shall be closed, and thou shalt be led

into the straight road to Paradise. Shouldst thou not die immediately, this promise of grace shall remain incontestable." This kind of insurance policy had to be well paid for, of course. In the Papal counting-house a tariff was made for the absolution of all the most hideous crimes. This tariff, incredible as it may seem, still exists, and quotes prices for the forgiveness of parenticide, fratricide, incest, child-murder, abortion, adultery, the most unnatural voluptuousness, perjury; in short, everything in the shape of sin and crime. The most revolting part of the document, however, is the end, which reads: "Poor people cannot receive absolution, for they have no money: therefore they must be deprived of this privilege." For a fee of twelve florins even the priests were permitted to commit adultery, incest and worse things. Bishops had even special privileges, which I dare not mention to polite ears.

Leo X. found it profitable to sublet "the Absolution" in some districts to large speculators for stipulated amounts. As a rule these speculators were bishops, occasionally a prince. These general agents employed sub-agents, generally priests, who travelled all over the country preaching and forgiving sins, and they had particular instructions how to behave and how much to charge:—Great princes, \$25 or more; abbots, bishops, dukes, nobility and their wives, \$10 or more per head; people with an income of \$500 pay \$6 or more; women and workingmen, \$1; very poor people, 50 cents. Women who had no right to take their husband's money were permitted to do so against the husband's will, and poor women were allowed to beg and otherwise acquire the money to pay for the valuable letter of absolution. Everybody knows that a business employing first-class salesmen generally thrives, and the general agents had a sharp look-out for the smartest fellows they could find. The smartest of all was the well-known John Tetzel, born in Pirna, Saxony. He was once condemned to be drowned for having committed adultery, but got off through influence in high quarters. This fat and cheeky fellow, of whom a good copper-plate can be seen in Germany, was the true ideal of a priest. He is said to have been so good-humored and smart that even in our day he might have been successful in palming off his valuable documents. In Switzerland, Tetzel gave absolution to a rich peasant who had committed murder, and permitted him, for a further considera-

tion, to commit one more murder, as the peasant had one more enemy he desired to remove. In spite of all his smartness, however, he was once badly duped.

A Mr. Von Schenck, a nobleman of Magdeburg, came to him, and offered him a handsome sum for the forgiveness of a great sin which he intended to commit. Of course, Tetzel assented, chuckled within himself, and pocketed the money. A few days later Tetzel travelled from Magdeburg to Brunswick with his iron box, containing several thousand florins. In a forest near Helmstadt, Mr. Von Schenck surprised and relieved him of his entire money. Tetzel remonstrated wildly, but it was of no use. "Here, behold your letter of absolution," said Von Schenck: "either I am right, or you are a swindler." He kept the money and went away.

Some people bought absolution for several hundred years. The calculation was very curious. The years in Purgatory were counted, and, according to the priest, one had to roast twenty years for this, thirty years for that sin, so that an accomplished sinner could easily make up a couple of hundred years or so in Purgatory.

To show how much wealth the Church had accumulated, it is a matter of history that when, during the French revolution, the convents were to be abolished and Church property confiscated, the clergy offered the National Convention, in order to avoid confiscation, eighty millions of dollars cash. I believe the Church property in the Province of Quebec to day is much larger than that of France during the Revolution. And this wealth was given for what? For things which were calculated more than anything else to demoralize the people and make them miserable and unhappy. And to whom was it given? To an Italian bishop who called himself Representative of Christ, with the same right with which I could do it, and who, in the glorious times of Popery, claimed to be "Lord of the Earth," of which He whom the Popes claimed to represent did not possess enough to lay his weary head upon. Who these representatives of Christ or God were, and what they did, may be read in the following lecture.

God's Vicegerency on Earth.

TO write a history of the Popes would necessarily exceed the limits which I wish to observe, and I write only with a view of destroying that dangerous and immoral superstition which is founded upon the authority of the Roman Popes. To destroy this superstition, I shall first seek to destroy that authority, by proving from history, how doubtful were the sources from which sprang the dogmas of the Catholic Church, and by showing that the actions of the Popes were such that these so-called Vicegerents of Christ or God were in every way unworthy of credence and confidence. This openly-avowed intention to destroy, if possible, the ugly monster of Roman Catholic superstition makes it necessary for me to be very careful, to relate only such facts as have been so clearly proven historically that contradiction would be impossible.

As soon as the Christian Church commenced to be of some importance, the Elders began to exercise a spiritual government over the laymen. In time, different grades of clergy were instituted, and the great aim was, to emulate the example of the Jewish high priests, and to be as powerful, particularly, as the judge-priest and maker of kings, "Samuel," who may justly be called a Jewish Pope. A spurious work, called "Apostolic Constitutions," was written for the purpose of raising the power and prestige of the bishops, who in this work were called "Gods on Earth," "Fathers of the Faithful," "Judges in Christ's stead," and "Intermediaries between God and man."

When the Roman Emperors became Christians, although they still retained the dignity of the Highest Priest (Pontifex Maximus), they endeavored to increase the dignity of the bishops before the common people. Some Emperors were so unwise and infatuated, that they confided the education of their children into the hands of the bishops; the natural consequence of which was, that these children were educated nominally in the fear of God, but really in subordination to the priesthood: so that when they themselves became emperors they knelt before the priests and kissed their hands. Of course, this

largely increased the arrogance of the priests, and we need not wonder that as early as in the days of Emperor Constantine, Bishop Leontius, of Tripolis, demanded that the Empress should rise, bow before him, and receive his benediction.

The Protestant bishops of modern times would have much liked also to achieve such eminence. Frederic William III. of Prussia once alighted from his carriage at Magdeburg and in doing so stooped; a bishop who was on the reception committee immediately raised his hands, and in unctuous voice commenced to give the king his benediction. The king, however, although rather a religious man, shoved him aside unceremoniously, and said in his usual short manner of speech, "Nonsense,—don't like this sort of thing."

The great aim of the bishops always was in the direction of removing all state interference in church matters, and if possible, to subject the Emperors themselves to the Church. The Bishop of Milan, Ambrosius, commenced to inaugurate this policy in a very bold manner by excommunicating the Emperor Theodosius.

Some of the weaker emperors were silent and succumbed to these attacks of the clergy, and the common people seeing the weakness of their dreaded Emperors, naturally came to the supposition that the bishops must be supernatural beings, and in some places they were received with the evangelical "Hosanna!"

Thus the arrogance and pride of the clergy increased from year to year, and in the year 341 the Synod of Antiochia forbade clergymen to refer any clerical matters to the Emperor without permission of their bishop. Altogether, the lower orders of the clergy were more and more oppressed, and the synod of 360 abolished the rural bishops, who formerly possessed equal rights with the town bishops. The common saying, that one crow does not hack out another one's eye, could not be applied to the priests. They not only hacked out each other's eyes, but also chopped off each other's heads whenever they could. All sorts of dissensions arose, and over the most trivial theological controversies the world was filled with strife and bloodshed.

The 2nd church convention at Ephesus, in the year 449, has been named the "Convention of Murderers," because here the mad priests and monks, sword in hand, forced the

acceptance of such creeds and dogmas as they considered good.

One of the greatest fanatics was Bishop Cyrillus, of Alexandria. His hatred and fanaticism were directed against the Jews, who had been residents of the city for upwards of 700 years. He incited the monks and the people against them, burnt their synagogues, and killed forty thousand of Alexandria's most useful citizens. The Roman Prefect Orestes, who attempted to stop this persecution, almost lost his own life, being severely wounded by a stone thrown by a monk. The Roman Government was silent and dared not punish the offenders, so great had already become their influence.

The most outrageous cruelty, however, was perpetrated by these Christian monks upon the friend and beloved of Orestes, the daughter of the mathematician Theon, the amiable philosopher Hypatia. Monks tore this noble woman from her carriage, stripped her naked, and dragged her into the Church, where she was butchered with the most fiendish brutality.

Pride, avarice and the desire to govern had taken root in the hearts of the Christian priests, and had quenched every spark of that Christian love and democratic equality which had existed in the earliest Christian communities. One bishop attempted to rise above and reign over another, and thus originated the different grades in the clergy. The bishops in the larger places soon attained a sort of superiority over those in the smaller towns, and called themselves "Metropolitans." Amongst these some again considered themselves entitled to a still higher grade, and managed to bring under their rule the bishops of several provinces, and were then called "Patriarchs."

At the time of the Emperor Theodosius II. there were five such Patriarchs at Constantinople, Antiochia, Jerusalem, Alexandria and Rome, who were entirely independent of each other and were each other's peers. Rome, however, was at that time the capital of the world. From Rome emanated the decrees which governed the world; and the pastors of the Roman community, who saw how nicely secular government could be carried on from Rome, became desirous to govern the Church in a similar manner to that in which the Emperor ruled the political world. The bishops outside of Rome found this attempt on the part of the Roman brethren very arrogant; nevertheless, they were forced in time to submit.

The bishops at Rome argued as follows: Jesus made Peter the first of the Apostles and they were subject to him. Peter was Bishop at Rome 24 years, 5 months and 10 days; we are his successors, consequently all bishops and princes of Christendom must be subject to us. Now, if Jesus had acted in so unchristian a manner, and had given Peter a preference over the other disciples, it does not necessarily follow, that his successors must be vicegerents of God upon earth. But this assertion becomes so much more ridiculous, as Jesus never preferred Peter, and as Peter was never in Rome, and consequently could not have been a bishop there. There are passages in the Bible proving clearly that Jesus never preferred one of his disciples to another. In fact, in one case, Jesus was so annoyed at Peter that he called him a Satan (Matt. 16: 23).

Paul, who, it is certain, lived in Rome and suffered martyrdom under Nero between the years 66-68, has written several epistles from Rome to different Christian communities, and although he mentions the names of several who he said were his helpmates and friends, he does not write one word about Peter.

If, however, Peter had been in Rome and had during 25 years been the pastor of a number of poor and persecuted Christians does it follow that the subsequent Bishops of Rome during all subsequent centuries had a right to treat people, kings and emperors like vagabonds? They might without objection have called themselves successors of Peter and Paul, if they had been at least as modest and unassuming as these two disciples of Christ.

Fortunately for the Popes, it is not known where Peter died, and they therefore invented a beautiful and touching story without any historical foundation regarding his death. According to this story, Paul, as a Roman citizen, was simply beheaded; but the Jew Peter was scourged and then crucified head downwards, a mode of execution which he desired, according to the legend, out of modesty, and in distinction from the crucifixion of Jesus. The merit of having founded the Christian community at Rome belongs undoubtedly to Paul and not to Peter.

However, the Popes begin their line with Peter. After him come a number of names which have partly been inserted for the purpose of filling in gaps. The early history of the Roman

bishops is more obscure than even the history of the Roman kings. It would be useless to mention more than sufficient for my purpose, and I will point out only the most important.

No line of princes or despots in Europe or Asia, not even the chamber of horrors at Madame Tussaud's in London, presents such terrible monsters as the line of popes calling themselves Vicegerents of God, but no matter how far they went in their cruelty and terrorism, the eyes of the ignorant masses would not be opened. Princes and people allowed themselves to be terrorized by these wicked prodigies, and were willing in return to kiss their feet.

The popes up to the present day are exercising a right which was never given to them by anybody. It is only through an unheard-of impudence, and through the cleverest abuse of the ignorance of the people, that they have put themselves into the possession of this right.

The first Roman bishop of whom we know that he wanted to be more than his colleagues was Victor I. (192 to 201). He demanded that all Christians should eat the Easter Lamb on the day of the resurrection of Jesus, as it was done in Rome, and not on the Jewish passover, at which time Christ ate it. This was about the only thing of importance done by this pope, and this was not consented to by the other bishops outside of Rome.

On one occasion the Christians were congregated at Rome to elect a new bishop, when accidentally a dove alighted upon the head of a man called Fabianus. With genuine heathenish, old Roman superstition the Christians pronounced him bishop; and since then it has been assumed that the Holy Ghost has been present at every election of bishops. This was a very convenient assumption, for if at any time a bad choice was made, the blame could be laid upon the Holy Ghost.

After the Roman Emperors had become Christianized, the position of Bishop of Rome became very desirable and enviable; so much so, that the heathen Governor at Rome, Praetextatus, said: "Make me Bishop of Rome, and I will immediately become a Christian." The aspirants to this position fought bloody battles, in which hundreds of partisans lost their lives. Piety and holiness had by this time long ceased to exist amongst the Roman bishops, and we see upon the apostolic chair a long line of murderers and adulterers, which leads to Gregory I. (590

to 604). In him the spirit which was exhibited by the later popes first commenced to show itself. He was as humble and submissive to the emperors as a dog. In his letters to the Emperor Mauritius he writes, for example: "What am I, speaking to my Lord and Master, but dust and a worm? You are my pious master, who has received from Heaven power over all men and over me, your unworthy servant." He was indeed, unworthy, for he was nothing more than a vicious, hypocritical villain. The Emperor Mauritius, however, one of the noblest men who ever sat upon a throne, was deposed by Phokas, one of his captains. Nero could be called a good and amiable man compared to this bloodthirsty monster, Phokas, who ordered five of the Emperor's children to be killed before his eyes, and then murdered their father, and kept on murdering until the end of his life. Gregory had only experienced kindness from Emperor Mauritius, yet he maligned him to Phokas, to whom he wrote as follows: "We have been sorely tried, but the Almighty God has selected your majesty and put you upon the imperial throne in order to end all our misery. Heaven and earth must rejoice, and the people should give thanks to the Lord for this fortunate change."

This creeping in the dust was done for the purpose of making Phokas and his equally villainous wife prefer him to the Bishop of Constantinople, who had, much to the dissatisfaction of Gregory, assumed the name of General Bishop, and unfortunately this plan proved to be successful.

This Gregory I. stands in the Roman Church in particularly great estimation, for he is the author of many very senseless ceremonies which are in use at the present day. He is the inventor of Purgatory, that great source of income to the Church, and the most gigantic confidence-game ever played upon a credulous people. He was also a great promoter of monastic institutions.

In the 7th century something occurred, which, although it hit Christianity very hard, was of the utmost advantage to the Roman bishops. Mohammed rose as the founder of a new religion. He taught: "There is only one God, who rules the universe and who must be adored through virtuous actions. Virtue consists in submission to the divine will, profound prayers, benevolence, charity, honesty, chastity, sobriety, cleanliness, and in courage to die for the holy cause. Whoever

fulfils these obligations will receive the reward of eternal life. This was a clear and easily intelligible doctrine, and necessarily must have created a great sensation at a time when the Christians had so far strayed from the teachings of Jesus that their system of religion had become more mystical and unintelligible than any heathenish system which had ever existed. The Mohammedan heaven, too, although built upon a very sensual basis, was more tempting to sane people than the unintelligible, absurd idea of the Christian heaven. The practical value of Islam was soon appreciated, and in Oriental countries its teachings spread very rapidly, and destroyed the Christian church in Asia and Northern Africa, so that the Patriarchs of Antiochia, Jerusalem and Alexandria lost their importance, and left Rome in undisputed possession of the field. Thus Mohammed had worked indirectly to establish Roman Popery.

In the 8th century the popes made enormous progress. The Frankish kings made them the largest land-owners in Italy, and enabled them also to gain a strong foothold in Gaul and Germany. In England they had already taken root in the 6th century.

Gregory II. sat in Rome from 715 to 735. Under him commenced the great disputes about the holy images, which helped considerably to weaken the already shattered Eastern Roman Empire. Tertullian, a writer living in the 1st century, affirmed that, according to the law of God, every image was an idol, and the adoration of images was idolatry. Other writers, like Eusebius, Origen, Chrysostom, and many others, concurred in this; but the Roman Bishops, who saw in this idolatry a great source of profit, defended powerfully the adoration of images. Gregory II. especially was uncompromising in this matter, and when the Roman Emperor Leo attempted to remove the images by force from the Italian churches, the fight became serious. Gregory excited the people against the Emperor, and wrote him a letter in which he called him "an ignoramus, a blockhead, a fool, a crank, and a blaspheming heretic," and prayed that Jesus might send the devil into his intestines, so that his spirit might achieve salvation. The Emperor answered his treacherous servant with much moderation, but punished him by confiscating his entire property in Sicily, with an income of £50,000 yearly,

and subjecting it to the Patriarch of Constantinople. Still, Gregory is now a saint in Heaven, and his successor, Gregory II., continued the practices of his predecessor by continually inciting the people to open revolt against the Emperor. His successor Zacharias was the first to take a hand in the business of king-making. A weak king named Childeric III. reigning in Gallia, he managed to have the question asked of himself by the Frankish nobles, whether or not a weak king should be permitted to occupy the throne, or should a more worthy man be put in his place? The Roman bishop proposed the election of a chief named Pepin to the Frankish throne. This was carried out and of course Pepin became the Pope's friend and supporter. One other thing worthy of remark which was done by Zacharias was the excommunication of a Bishop named Virgilius, who asserted that "the earth was round and that men lived on the other side of it who turned their footsoles towards ours."

His successor, Stephen II. (752-757), when pressed by his enemies the Longobards, went personally to Pepin. Pepin sent his son Charlemagne thirty miles and rode one mile himself to meet him. He did not permit the bishop to descend from his horse, but, according to Papal historians, Pepin accompanied him on foot into Paris, where Stephen anointed him king of the Franks. For this service Pepin gave him the handsome fee of two Italian provinces which did not belong to him, being the property of the Roman Empire. When Stephen returned to Rome he found the Longobards in full possession. Pepin was not very ready to send assistance to Stephen, and the latter practised the most shameless yet successful fraud upon Pepin by sending him a letter supposed to have been written by the late Apostle Peter, addressed to Pepin and the Frankish nation, and threatening eternal perdition if assistance should not be sent at once to rout the Longobards. Of course it was a serious matter to have a difference with old Peter, and Pepin came, drove out the enemy, and put Stephen into full possession of the two provinces he had previously presented him with.

Whilst the Roman bishops attended to their own personal advancement in Italy, they also cast longing eyes upon Germany. They sent to that country St. Boniface, a German who had learned Romish trickery at the fountain-head. Fitted out

with old bones and rags, relics of the saints and martyrs, he set out to subjugate the German bishops to Rome, and unfortunately he succeeded only too well. What little Christianity there was in Germany, he tore out by the roots, and in its place established the modern heathenish Romanism, which passed as Christian religion at Rome. In the year 744 all German bishops vowed obedience to Rome. A similar state of affairs existed in Gaul. Charlemagne, although crowned by the Pope in Rome, was not very submissive to him. He simply looked upon the Pope as the first bishop of the empire, and upon himself as the successor to all the privileges and rights of the Roman Emperors. This otherwise great and sensible man committed the great blunder of granting to the Church the right to exact "tithes." Of course, the attempt had been made by the priests themselves to enforce this old Jewish ordinance, made by Jehovah, but Charlemagne was the first to make it a state law, and the priests soon extended this law upon all possible things—fruits of the field, products of the farm, cattle, poultry, wages of the laborer—even conjugal embraces whenever they could convince a woman of the legitimacy of their priestly rights and privileges.

The unworthy successors of Charlemagne all committed the folly of allowing themselves to be crowned by the Pope. This circumstance created the belief amongst the people that the Pope had the imperial crown in his gift. On the other hand, the confirmation of the choice of an occupant of the papal chair by the Emperor was always gotten quietly and without much formality, so that the people should not notice it.

Nicholas I. (858-868) had the temerity to decree, that the people owed no obedience to any king who refused to obey God or the Pope, and in all documents his name preceded that of the King. He even excommunicated King Lothar, who subsequently begged for absolution.

Yet there were many who would not acknowledge or believe in the validity of the rights and privileges thus assumed by the Popes, who, consequently, found it necessary to invent proofs to convince the people of the justice of their impudent claims, and that the first Roman bishops had enjoyed all those rights which they now possessed.

To accomplish this, some papal forger in the beginning of the 9th century concocted the so-called "Isidorian Decrees."

He used the name of the most honorable and respected Bishop Isidor of Seville, who had then been in his grave for about two centuries. These decrees contained sixty letters supposed to have been written by the very first Bishops of Rome, insisting upon the supremacy of themselves over all other bishops, and upon their independence of all state law and justice. There was also a decree by which the Emperor Constantine donated to the Apostle Peter the whole Empire of the West, including the city of Rome. The fraudulent nature of these documents was so plain, that it is surprising how they could have been believed in even by the bishops. These, however, were mostly illiterate men, ignorant even of the history of their own church.

The title given to Gregory I. by the bloodthirsty murderer Phokas, the gift of two stolen provinces made to Stephen by the opportunist Pepin, and the forgery just mentioned, are the holy trinity upon which is founded the power of the Popes. Murder, Robbery, Forgery—a most holy foundation! The edifice erected upon this foundation exists to-day, for it was cemented by the most pitiful ignorance of the masses, and any breaches made in it from time to time by the power of Reason were glued up again with the blood of millions.

The fruits of the Isidorian Decrees soon came forth. John VIII. wrote to the Frankish king: "If he desires to be crowned by us, he should be called and elected by us."

The next Pope, Stephen V. (885-891), was not even satisfied to be considered as an ordinary human being, and promulgated the doctrine that the Popes were born somewhat like Jesus, by the overshadowing of the Holy Ghost, and that they are a sort of demigods and intermediaries between God and man. That this doctrine is still held by Catholics is proved by the following quotation from a sermon delivered only 25 years ago:—

"The power of absolution vested in the priest makes him like another God, for God only can condone sins. And yet this is not even the highest power of the priest: he can make even God of service to himself. When the unworthiest priest steps up to the Holy Altar, Jesus, who sits to the right of his father, immediately rises from his throne ready to do the bidding of the priest, and transmutes the bread and wine into his own sanctified flesh and blood, and allows himself to be handled by the priest. Does not such power excel that of the King, nay, even that of the Queen of Heaven?" etc.

With the 10th century, the history of the Popes commences to become a putrid mass of obscenity and wickedness, unimaginable to the pure mind, and, I should say, shocking even to the most hardened and debauched sinner of our times. Even Cardinal Baronius, writing in a spirit friendly to the Popes, admits that at that time the Popes were drunkards, gamblers, adulterers and murderers.

The papal chair was ruled by mistresses, who, when they got tired of their papal lovers, simply removed them. Two sisters, Marozia and Theodosia, got away with Sergius III., Anastasius II., John X., and Leo VI. Finally, Marozia raised her own little boy, who was the son of Sergius III., to the chair of St. Peter, and called him John XI. This little Pope was almost immediately poisoned.

In the year 956 a grandchild of the famous Marozia, John XII., became Pope. He sold bishoprics and ecclesiastical honors and offices to the highest bidder, and spent immense sums on dogs and horses. He had 2,000 horses, which, in order to gratify his extravagance, he fed with figs, almonds and raisins soaked in wine. This reign was a very jolly one. The people danced and laughed in the church and sang lewd songs. The papal palace became a harem.

Emperor Otto I. would not stand this state of things. He called a council of bishops, and here he heard some of the most unholy things about this holy father. It was found that the Pope had ordained one bishop in a stable, that he had made a boy of ten years Bishop of Lodi, that he had sold bishoprics, that he had set fire to some houses, that he had drunk the health of the devil, and that when throwing dice he had invoked Venus and Jupiter. John was summoned, but he answered by excommunication. The Emperor, however, was strong enough to depose him, and nominated Pope Leo VIII. Meanwhile, John quietly took away St. Peter's treasure-box. Emperor Otto marched upon Rome to install Leo, but the Roman ladies insisted upon getting back their favorite, John, who was brought back in triumph. Leo managed to escape, but some of his friends were caught and horribly mutilated; amongst them the Bishop of Spager, who was actually whipped to death. John, however, did not long enjoy his new term. He seduced a beautiful woman and was caught and killed by the husband—a beautiful death for a holy father!

Leo VIII. and Benedict V. were removed in short order, and John XIII. ascended the throne (965-972). He was driven out of Rome because he was too proud and violent; and Benedict VI., who was put in his place, was assassinated by John XIV., a son of Marozia and Pope John X. John XIV. was poisoned by Boniface VII., who, strange to say, died a natural death. His corpse was dragged through the gutters by the Roman populace, and was left to rot like carrion until some priests buried it in secret.

John XV. (985-996) arrogated to himself the sole right of sanctification, something that until then every bishop was able to do.

John XVI. had a counter-pope, Gregory V. (996-998), who imprisoned him, mutilated his eyes, ears and nose, and made him ride through the streets sitting backward on a donkey holding its tail. After this bit of pleasantry, he was thrown into a dungeon, where he was allowed to starve to death.

Here I must not omit a legend which the enemies of popery have always related with much satisfaction, although later writers consider it a fiction. It is said that a female pope called Joan sat on Peter's throne under the name of John VIII. She is supposed to have been an English or German student-adventuress, who in male attire went to Paris with her lover and after studying very hard had gained so much wisdom and knowledge that when she came to Rome she was elected to be Pope. This pope was on more intimate terms with the Chamberlain than with the Holy Ghost, and in due time this holy father is said to have become a holy mother.

Gregory V., the last Pope of the 10th century, was the first to put a whole country (France) under ban. This ban, or interdiction (or "boycott"), was the most formidable weapon of these ecclesiastical despots, and the root of their almost universal power. Now-a-days a ban or excommunication is not a very serious matter; but in those dark days it completely blighted the country and the people. The tiller of the soil ceased to work, as he believed that the cursed soil could only produce weeds; the merchant did not attempt to send ships to sea, as he was afraid the storms would surely destroy them; the soldier became a coward, because he knew that God was against him. There were no more processions, no baptisms, no marriages, no burials, no church services of any kind. The

churches were closed, no bells were tolled, no more holy sacraments carried to the sick, the dead were thrown into unconsecrated ground like animals. Everything was intended to proclaim to the stupid and benighted people that they had incurred the displeasure of the Holy Father. Excommunication against individuals, however, occurs much earlier in the Roman Church. Anybody afflicted with this curse, even if he did not believe its spiritual efficacy, had a terrible time of it. The people considered him as possessed by the devil and shunned him as they would a leper. The remnants from his table, even if they came from the Emperor's palace, were despised by the very beggars and had to be burnt. He was declared as civilly dead; he could not go to law, could not be a witness, could not lease or rent, and could not be buried decently. What wonder that even kings trembled before this ban?

Sylvester II., the successor of Gregory V., is the only pope of whom the Papal historians relate that he was taken by the devil. He was exceptionally clever; was very fond of mathematics, favored the sciences and similar deviltries. To him the world at least owes something, namely, the Arabic cyphers which we use to-day. The story goes that the devil promised this pope his office for his soul, and agreed not to call for him until he should have read mass in Jerusalem. Sylvester thought that, as there was little likelihood of his ever going to Jerusalem, which at that time was occupied by the Saracens, he would be able to cheat the devil; but his Satanic majesty was too cunning for him. One day Sylvester read mass in a Roman chapel which bore the name "Jerusalem" without thinking of that fact, and after the service the devil had his due.

Before I commence the history of the greatest and most powerful of all popes, Gregory VII. (1073-1085), I must mention something about the cardinals. The word cardinal is derived from the Latin word "cardo," the door-hinge. They were supposed to be the door-hinges of the church. At first there were only seven such door-hinges, and they were selected from amongst the most prominent Roman clergy. Gradually, however, the influence of the cardinals grew so much, that the priests greatly coveted this position, and the popes found it necessary to increase the number to seventy. The college of cardinals soon became powerful enough to

steal from the people the rights of electing a Pope, and as any member of the college might possibly become Pope, it was in their interest to increase as much as possible the dignity and prestige of the Papal chair.

These cardinals, who were originally and properly the body-servants or valets of the Pope, arrogated to themselves a rank only below that of kings, but above all dukes, princes, counts, bishops and archbishops, the last being really of no lower rank than the Pope himself. They wore purple. It required 72 witnesses to convict them of a crime. They were allowed to kiss on the lips any queen or princess, and they had to have an annual income of at least \$10,000. Who would not have liked to become a cardinal?

Gregory VII. was the son of a smith, and his real name was Hildebrand. He was small of stature, but he had a greater and more powerful mind than any other Pope who ever sat in St. Peter's chair. His contemporary, Cardinal Damiani, calls him a "holy Satan," and the later reformed writers call him a "Hellbrand." Already as cardinal he ruled the apostolic chair, and by hypocrisy and fraud managed to get himself elected Pope; and against the advice of some well-meaning bishops, he was confirmed by Emperor Henry IV. This son of the smith Hildebrand forged the chain which during the last eight centuries has fettered the world. He was the real founder of Popery.

Hardly was he installed, when he promulgated the doctrine that the whole world was a lien of and subject to the Pope. Some princes were foolish enough to agree to this doctrine, and accepted their states as a lien from him. All those princes who would not submit were excommunicated, their subjects being relieved of their obligation of obedience. The pitifully ignorant masses had already become used to the idea that the Pope was the representative of God, and it was not difficult for him, therefore, to enforce the most arrogant and arbitrary laws.

To carry out his ambitious plans, Gregory considered it necessary to effectually separate the clergy from the people; and as the family-tie is the most binding and influential of all, he undertook to abolish marriage among the priests, and became the originator of celibacy. It was not easily introduced, and for 200 years the priests fought for their right to marry, but finally they succumbed.

Another change which he introduced was, that the bishops and other high dignitaries of the church, who formerly were vassals of the princes and states to which they belonged, could no more be installed into their offices by the secular powers, but had to receive their offices at the hands of the ecclesiastical authorities at Rome. This innovation was at first received with disdain on the part of the princes, but Gregory insisted upon carrying out his policy. He cared little about the wrath of the smaller princes, and showed them his power by trying it upon the most important of them all, -- upon his own lord and master, the German Emperor, Henry IV., whom he simply summoned to Rome to answer for his disobedience.

At first Henry showed fight, and in a Synod which he called together expressly for the purpose, he deposed the Pope, who simply answered by excommunication and the ban. Henry, who found little support amongst his people and who was sorely oppressed by the dark spirit of those times, at last resolved to go to Rome to make peace with the Pope. In the severest cold, dressed as a miserable penitent, he crossed the Alps.

The Italian people met him and offered to form an army to proceed against the rebellious high-priest, but Henry's spirit was broken and unequal to the task. When the Pope, who was just then on a journey, heard of the arrival of the Emperor, he became frightened and fled in haste to the fortified castle of Canossa, which belonged to his mistress, the rich Countess Mathilda of Toscana.

Here appeared the German Emperor. In a woollen shirt, barefooted and with bare head, did he stand three days and three nights before the inner wall of the castle freezing and starving. I have seen the picture of the miserable, shivering tramp-emperor, and of Gregory at the side of his mistress looking out of a window in the castle upon his down-trodden enemy, whom he would have liked to see die where he stood from hunger and cold. The Pope's inhuman behaviour was too much for his mistress, who begged for mercy. Henry was led to the altar. Here the Pope broke a wafer and asked the Emperor: "Am I guilty of the crimes you have imputed to me at your Synod of Bishops? If so, may God punish and instantly kill me now, when I eat of his body." Gregory evidently was not superstitious, for he ate half of the wafer and

did not die. The ban was then taken from Henry under the most humiliating conditions.

Henry returned to Germany, where his humiliation was not liked, and the German princes elected another Emperor, whom the deceitful Pope recognized as such and crowned. Murderers were despatched from Rome with orders to remove Henry, who at last, regaining his manhood and courage, fought and vanquished all opposition and marched against Rome. Gregory fled to Salerno, where he ended his accursed life.

Gregory was the first real Pope. The name of pope which formerly could be used by all bishops was monopolized by him, and he insisted that it was as blasphemous to use the word "pope" in the plural as the word "God." He also introduced the Latin language into the Church services. Bishop Thierry of Verdun passes sentence upon this villainous monster as follows: "His life accuses him, his unrighteousness condemns him, his obstinate malice accuses him." This is the verdict of a priest against the greatest successor of Peter.

I shall not treat any subsequent popes at such great length as this last one, and I will only sketch a few specimens out of every century to show that they all aimed to carry out Gregory's idea of a universal monarchy. They compared themselves to Jesus, they looked upon the secular regents as the ass upon which Jesus rode and upon the people as the ass's colt. The ass is dead now, but the colt has become an old ass, who allows himself to be ridden piously and patiently.

Nothing will illustrate this more than the fact that to-day the Irish people are the most devout adherents of the Pope in spite of the fact that it was a Pope who practically sold Ireland to the King of England. In 1154 King Henry II. of England procured a bull from Pope Hadrian IV., who owed his election to the papacy to Henry's influence, conferring upon him the sovereignty of the island upon payment of the tribute of Peter's Pence to the court of Rome.

This was the origin of Ireland's wrongs and troubles; yet to-day the Irish people kiss the foot that has kicked them.

In the 11th century the Greek church completely separated from the Roman, protesting that neither the doctrines nor the discipline of the latter were in unison with the holy scriptures or the traditions of the church, and consequently were hetero-

dox and infidel, and the supreme government of the Roman Pontiff was designated as an anti-Christian institution.

One of the most courageous and clever Popes was Alexander III. (1159-1181), who successfully preserved all the advantages and privileges gained by his predecessors and maltreated the crowned heads generally. Even King Henry II. of England had to submit to his decrees. Henry had a favorite called Thomas-a-Becket, whom he covered with honors and made Archbishop of Canterbury. When Becket had reached that position, he made common cause with the Pope against his own king, whom he annoyed and worried in many ways. The king one day exclaimed: "Is there nobody that can rid me of that pest?" and four knights who heard this exclamation went out, and, finding Becket before the altar, they split his head open and thus made him a saint. Upon hearing of this murder Alexander threatened to put England under the ban, but Henry, rather than subject his people to this torture, submitted to the penalty imposed by the Pope, although he did not mean to kill Becket. He had to go to Becket's grave barefoot, prostrate himself, and allow himself to be chastised by 80 priests, each of whom gave him 3 strokes; total, 240.

Coelestinus III. (1191-1198) was another ruler of kings, whom he treated like dogs. After he had anointed and crowned Henry VI. Emperor of Germany, and after the latter had kissed his slipper, the Pope kicked off the crown with his foot, as a gentle reminder that he could not only give, but could also take away crowns.

Innocent III introduced oral confession, and also that most dreadful of all tribunals that ever disgraced this earth, the Inquisition.

The most dangerous enemy which the Papacy ever had was the great Emperor Frederick II. of Hohenstaufen, who, it is quite refreshing to note, was far ahead of those dark times and a real and courageous freethinker. Although he was educated, as princes often were in those times, by the priests, even by the Pope himself, he became a sceptic, and soon liberated his mind from priestly influence. Had he received sufficient support from his people, he could have fought a gallant battle against darkness and superstition at that early day, but the time was not yet ripe. Pope Gregory IX. (1227-1241) excommunicated Frederick time and again. The Emperor was reported to have

made the following, for that time, no doubt, shocking remarks: That the world had been deceived by three swindlers, two of whom had died in honor but the third on the gallows—Moses, Mohammed and Christ; that it was ridiculous to believe that the Almighty God of heaven and earth could have been born of a virgin; that it was against reason, and that nothing should be believed that was unreasonable. He also said that, if Jehovah had seen Naples, he would certainly not have selected Palestine as a domicile for his people. Once, passing a wheat-field, he made his soldiers present arms, saying: "Here grow our gods!" By this he meant the wheat ground into flour, made into wafers, and transmuted into the body of the Lord.

A priest who probably made a little extra income by gambling, and who, like a certain prince whom we know, carried card counters around with him, by mistake once gave the Emperor a white chip instead of the regulation wafer. The Emperor almost broke his teeth, and said: "By the devil, I must have struck one of God's bones." Such remarks as these were not calculated to improve the friendship between Pope and Emperor, and after the latter had quarrelled and fought with two Popes, he died by poison sent from Rome.

Martin V., a French Pope, had the kindness of heart to wish that Germany were a large lake, the Germans fishes, and he a large pike.

Pope Innocent V. was the first pope who was elected in "conclave." The cardinals were locked up in a large room, which they could not leave until they had made a choice. If after three days they were unable to agree, they were put on small rations, which generally hastened matters on hand and the intercourse with the Holy Ghost.

Pope Coelestine V. was a simple brainless hermit. One of his cardinals, Cajetan by name, spoke to him one day unseen through a tube, advising him to lay down the holy office. Coelestin, who imagined that God was speaking to him, immediately resigned, and Cajetan became pope under the name of Boniface VIII. At his coronation, two Kings, those of Hungary and Apulia, held his stirrups and were his tablestewards. His immoderate pride soon brought him into hostile contact with equally proud secular monarchs, and the insults he received, although deserved, were such that he became insane and died. It was said of him that he entered the papacy like

a fox, he ruled like a lion, and died like a dog; and it may be added that he lived like a pig. He declared openly that adultery, incest and a number of unnatural immoralities were not sinful; that God had instituted them, or they would not exist. He lived together with a married woman and her daughter. As to his creed, he is said to have remarked: "May God let me have a good time in this world; as to the other, I don't care a bean. Animals have souls, the same as men. It is absurd to believe in one god and in three gods at the same time. Mary was a virgin same as my own mother. Sacraments are a farce," etc., etc.

Such remarks sound very strange when coming from the mouth of the Holy Father at Rome, and more so when it is remembered that thousands of unfortunates during the Inquisition had to pay with their lives for remarks far more moderate than these. Boniface VIII. also invented the Jubilee Year, which I mentioned in the "Curiosity Shop."

The next Pope was Clemens V., and with him commenced the so-called "Babylonian Captivity" of the Popes. King Philip IV. of France, called the Beautiful, found it advantageous for his purposes to have the popes near at hand, and he actually succeeded in getting them to move their business to Avignon, where they remained (1305-1374) seventy years. They were safer here than at Rome, and they spent their time in getting all the money they could out of the people and in making them immoral.

Clemens V. commenced his reign by removing Emperor Henry VI. of Germany, who at the Holy Sacrament received a poisoned wafer from the priest. The Emperor was too religious to follow the advice of his physician to take an emetic, and thus died through having eaten of the body of the Lord.

Gregory IX. moved the concern back to Rome, after it had steeped Avignon and France generally in the vilest and most disgusting immorality.

Urbanus the V. (1378-1389) was another fine specimen. He was cruel as a tiger. Five cardinals who had voted against him and some priests he tortured, then had them put into sacks and thrown into the sea. Some were burnt alive. Before these poor creatures were taken to torture, he said to the executioner: "Torture so that I may hear their cries." Two of the bodies this brute ordered to be dried and powdered;

and this dust, put into bags with the red hats of the cardinals upon them, was carried before the Pope on mules, whenever he travelled, as a mild reminder to other recalcitrant people. Some, however, did not care. For instance, the Regent of Milan, who refused to be interfered with by the Pope in his own country, was excommunicated and his country put under the ban. When the papal delegates carrying the papal bull arrived in Milan, they were led upon a bridge, and here the Regent asked them very seriously: "Do you wish to eat or to drink?" The delegates looked at each other, then at the river, and in a small voice they said that they preferred to eat, and the gentlemen of the legation were obliged to swallow the parchment.

At about the end of the 15th century we generally find two, sometimes three counter-popes, who by their respective supporters were considered to be the only true representatives of God.

I am heartily tired of chronicling the disgusting deeds of all these Popes and counter-popes. Should one go through a penitentiary and find out from each convict the particular crime for which he was condemned, he would get but an incomplete list of the crimes which were committed by the Popes of that period.

Of the immorality and lewdness which at that time existed amongst the people, particularly the upper classes, who followed the example of the priests, we have to-day no conception, much as some moralists complain of the immorality of our own days. Everybody who still had within him a spark of decency felt that this kind of thing should be speedily terminated, and for that purpose a grand council was called at Constance in 1414. There were present at the council 1 Pope, 1 Emperor, 300 princes and counts, 700 marquises and knights, 4 patriarchs, 29 cardinals, 200 bishops and archbishops, a large number of monks, priests and lawyers, and the regular satellites of the Papal court—about 1000 shameless women. This council lasted four years, and brought much money and much immorality to the city of Constance, but the Reformation that was expected from it did not take place. All that the council did, was to condemn to be burnt the celebrated John Huss and Hieronymus of Prague, thereby causing bloody wars.

Now follows a trio of Popes, Eugene VI., Calixtus III. and

Pius II., who but for their revolting crimes would not be worth mentioning. The latter made prostitution a source of income to the church.

Innocent VIII. is celebrated by his tariff of sins. Parenticide, fratricide, infanticide could be bought the same as apples, and almost as cheaply. He also paid particular attention to witches, and may be considered as the originator of witch trials.

Alexander VI. (1492-1502), from what I could learn, was without exception the most outrageously wicked of all the Popes. He bribed twenty-two cardinals to make him Pope, and then poisoned them to get rid of them. He was the father of several sons and of the famous Lucretia Borgia. I cannot better allude to the history of the life of this Christian Pope than by saying, that if I translated and printed it in this Christian country, I would surely be punished for publishing obscene literature. I will only say this, that he had a grandson who was also his son, and who was the brother of his own mother. During the reign of this monster the art of printing was invented, and, afraid that the spread of knowledge by means of the press might expose his iniquitous life, he introduced the measure which still exists in many countries,—the censorship of books and papers.

Julius II. (1502-1513), also became Pope through bribery and corruption. All that can be said of him is that he was a good soldier, and, unlike the Prince of Peace, he was supposed to represent, he was constantly plotting wars, and carried on enough strife to cause the death of over 100,000 people. He also drank very hard, and was altogether a very tough subject, so much so, that the Emperor Maximilian said: "Great God, how badly would the world fare under such a drunken and vicious beast as this Pope is, and under such a poor Emperor as I am, who understands nothing but sporting, if Thou in Thy great mercy didst not watch specially over it." Here at least we find a monarch who did not over-estimate himself.

The next Pope, Leo X. (1513-1521), owed his elevation to the apostolic chair to the fact that he was possessed of an unclean disease, which his doctors believed would shortly kill him. Leo came from the old and noble family of the Medicis, and loved the sciences and art. He led an extravagant life, and never cared about Christendom nor about his office except

when he needed money, and he did need it constantly. During the eight years of his reign he is said to have spent 14,000,000 ducats. At his coronation he gave away 100,000. He gave money to poets and painters, and his court was the most luxurious in Europe. His expenditure exceeded his large income, and as he got deeply into debt, he sold everything he could lay his hands upon. He died suddenly, without having partaken of the sacrament, and a satirical poet of the day said that the reason of that must have been that he had sold this holy commodity. During his reign the sale of indulgences reached its greatest volume, and it was this that directly caused the Reformation by Luther.

The next Pope, Adrian VI., was what is called a German barbarian, and the cardinals, deciding that the Holy Ghost could understand no one so well as an Italian, regretted that they had elected him. He was frugal, drank beer instead of wine, and his expenses were less than \$3,000 a year, which did not please the people. This Pope, although his intelligence was not of a high order, committed the very grave crime of acknowledging that Luther's desire for reformation was a very reasonable one; in fact, he himself endeavored to reform the Papal Court. This was too much, and, as they said in those days, "He was died." The joy of the people knew no bounds, and they were so indiscreet as to decorate the doctor's house and inscribe upon it: "To the Liberator of the Fatherland, the Roman Senate and People." One may be tempted to lament the death of this man; but to prevent this, I must add that for five years he was Grand Inquisitor in Spain, where he burnt 1,620 people alive and 560 in effigy, and confiscated the property of 21,845 more.

Clemens VII. (1523-1534) had a very hard time as Pope. Rome was constantly sacked and plundered. The Reformation had commenced to do its work. The worst thing Clemens did was to quarrel with Henry VIII. of England, whom he excommunicated, and who in consequence of that cut loose from Rome with his whole people. This deprived Rome of the English Peter's pence, which every good Englishman had paid for about eight hundred years.

Paul III. (1539-1549) is another figure of which the Church may be proud. He became cardinal at 26 years of age, because he was so holy as to sell his beautiful sister, Julia Far-

nese, to Pope Alexander VI. Paul was a most rakish and dissipated man. Murder, incest and adultery were ordinary pastimes for him. He poisoned his mother and sister. But these are family affairs, and don't concern us very much. The most important thing this Pope did,—the effect of which is felt to-day even here in Montreal,—is that in 1540 he confirmed the order of the Jesuits.

Again we would have to wade knee deep in blood and revolting and disgusting crimes would we follow the history of each of the succeeding Popes closely. I shall only make selections.

Pius V., who is said to have been the most cruel of all the Popes, was possessed only of one idea—the extirpation of infidels. He caused the massacre of Bartholomew's Night in Paris; the cruel religious persecutions in the Netherlands, which cost the lives of 18,000 people; and religious conspiracies in Scotland and England. When this monster died, Rome celebrated the event by great feasts; and the Turkish Sultan even gave a banquet to express his joy.

Gregory XIII., who was almost as bad as his predecessor, is particularly celebrated by his instructions to the Jesuits to allow Protestants, especially scientists, princes, high officials, and other influential persons, by special dispensation of the Pope, if they accepted the Roman Catholic faith, to publicly deny that they had done so, and to continue to participate in the Protestant Church service if they wished to do so.

Now, again, comes a great Pope, Sixtus V. (1585-1590). I remember that, as a child, I was taught to look up to him as an example of perseverance, because he was a swineherd when a boy and still became a pope. A Franciscan monk took him away from the swine, and brought him to a convent. Here he progressed rapidly, but he was also a great hypocrite; and as the Pope did not like him, he lived in great retirement, making believe that he was weak mentally and physically, and allowed himself to be called "the ass from the country." Meanwhile he was watching his chances. When the Pope died, the cardinals could not agree upon a successor, and were divided into six parties. As there seemed to be no way of settling the difficulty, they hit upon the same expedient now used during U. S. presidential nominations, to select a "dark horse," and in order to spite each other, they called in the "ass from the

country.' No sooner did he hear of his good fortune, than he threw away his crutches, stood straight up, spat up to the ceiling of the chapel, and with a stentorian voice intoned the "Te Deum" so that the windows rattled. The cardinals were dumbfounded. When the master of ceremonies at last took heart to ask the pope-elect, according to custom, whether he accepted the office, he replied: "I am strong enough for two such offices;" and when one of the cardinals, who always used to be his friend, congratulated him and attempted to adjust his toggery, which had become deranged during the performance just mentioned, he said, "Get out; don't be so familiar with the Pope."

Sixtus remained a severe and simple monk even as Pope, and took hold with vigor of the reins of government. He succeeded in ridding the country of many of the numberless bands of highway robbers which infested it everywhere, and his motto was, "Rather fill the gallows, than the prisons." It must be said in his favor that he was no respecter of persons or riches, and many a rich noble bandit paid for his crimes with his head. Sixtus went so far as to look up old documents in the criminal courts to detect old or fugitive criminals; and there is a case on record in which he spotted and executed a man named Blaschi, who had committed a murder 36 years previously, and had escaped to Florence. A Roman wag illustrated this severity by a picture. On the Bridge of Angels at Rome are statues of St. Paul and St. Peter, and the latter was caricatured appearing in travelling costume. "Why, what is the matter with you, Peter?" said Paul; "are you going to leave us?" "I suppose I will have to. You know I chopped off Malchus' ear 1500 years ago, and Sixtus is sure to find out."

He was, however, good to the poor, instituted silk and cloth factories, and forced the nobility to pay their debts. He beautified Rome, and re-erected the large Egyptian Obelisk in the Piazza del Popolo. This obelisk, which was brought over during the reign of Emperor Augustus, has two significant inscriptions. On one side is inscribed: "Caesar Augustus, Pontifex Maximus, subdued Egypt and dedicated this obelisk to the Sun." On the other side: "Sixtus V., Pontifex Maximus, dedicates this obelisk, after its purification to the Cross."

Sixtus was too severe, and as he seriously contemplated dis-

banding all the orders of monks, it is not to be wondered at that he suddenly commenced to ail and died.

Paul V. succeeded Sixtus, and to him belongs the infamy of having burnt Giordano Bruno in 1600.

Of the popes during the 17th and 18th centuries little more can be said than that they tried with all their might, and with the assistance of the Jesuits, by fair means and foul, to regain their lost power. The Jesuits, however, are dangerous agents, and they worked only in the interest of the Pope as long as they saw profit in it for themselves.

In general, the Holy Fathers commenced to become more humane and decent; that is to say, the brutal immoralities of which the Papal Court had been guilty so far, were carried on more secretly, so as to raise no scandal. The Reformation had effected that change, and had taught the lesson that even Vice-Gods ought not to live like swine.

Benedict XIV. (1740-1758) is worth mentioning, because he committed no cruelty, no immorality. He was a scientist and was very humorous.

Clemens XIV. is said to have been the best among two hundred Popes. He sat on St. Peter's chair 1768-1774. If there must be Popes, it is a pity that he could not have remained in the chair a century longer. One year before his death, he actually disbanded the order of the Jesuits, which action, as he himself expected, cost him his life. His philanthropy and charity knew no bounds, and for his own person he had but few wants. He hated the Inquisition. He discontinued the habit of publicly cursing all infidels in the church on the green Thursday, and he respected and honored all men of merit, whether Protestant or Catholic.

Pius VI. (1775-1799) was again a friend of the Jesuits, and he is described as being ignorant, tricky, intolerant, proud, haughty, dissipated, stubborn, avaricious, greedy of power, of a violent temper, thievish, vain and self-satisfied. He was also a great hypocrite, and a handsome old man. He lived to see the French Revolution, and in 1798 was actually driven from Rome, dying, sick and miserable, one year later, in Valence, on the Rhone.

It seemed as though the power of the Popes had at length been broken for ever, and that France, which a thousand years before had created this power, was about to pension it. But

Napoleon became traitor to the new-born French liberty, and was small enough to aspire to a throne. To accomplish his object he had to stultify the people, and to this end he needed a Pope. Priest and despotism go together like hammer and handle. The new Pope, Pius VII., anointed Napoleon but the old times had passed. Pius had to go to Paris to perform this comedy. The Parisian people received him with good humor and had great fun. The donkey upon which sat the bearer of the cross which preceded the Papal carriage came in for a great share of the people's attention. "There! Look at the Pope's cavalry! See the holy ass, the apostolic donkey!" and there was much noise and jollification before the portals of Notre Dame.

Napoleon kept the Pope waiting in the church for over an hour, and at the coronation he put the crown on his own head and on Josephine's. The Pope was only a side-show, merely giving his benediction. Deeply offended, the Pope returned to Rome, and did what he could to excite the popular feeling against Napoleon. Finally, Napoleon who wanted to keep the Pope under restraint and under special supervision, had him kidnapped and brought to France; but he could make no terms with the proud old man, who would not budge an inch from his pretensions. When Napoleon was exiled to Elba, Pius returned to Rome and felt himself Pope again. One of his first actions was to re-instate the Jesuits and all other religious orders, and even torture and the Inquisition. This was in 1814 in the present century. Once more the old papal garret, which had long been closed, was opened, and out fluttered old mediæval bats and owls. For a time it was night again, and all the old clap-trap of processions, pilgrimages, miracles and relics was trotted out once more. Pius VII. one day fell down on the marble floor of his room, broke his leg, and died aged 81 years.

His successor, Leo XII., was a man of the world, and a sporting man before he became Pope. Immediately after he had assumed that dignity, his life was changed, and he followed in the footsteps of his predecessors. In 1825 he instituted a jubilee and invited the faithful to come and "suck the milk of the true faith directly from the breasts of the true mother church," as he expressed it. Many of the faithful were thirsty and they flocked to Rome. He also prohibited vaccination.

He died in 1829 and was succeeded by Pius VIII., who died one year later, after having done his best to put back the clock of time. One of his decrees commanded all good Catholics to lay information publicly against all infidels and suspected infidels; which caused much blackmail, hypocrisy, hatred and misery.

Gregory XVI. was the next to represent God from 1831 to 1846. During this period the European people began to awaken from a lethargy which had lasted many hundreds of years, and the Pope's policy of suppressing literature and science, supporting the Jesuits, building new convents, etc., was not in the spirit of even those times. In consequence he got into collision with Prussia, Russia, Switzerland, and even with Spain and Portugal, and when he died in 1846, nobody felt sorry.

The roll is now drawing to a close, and we come to modern times. Count Mastai Ferretti was the next keeper of the keys of Heaven, and we know him by the name of "Pio Nono." As a young man he was much admired by the ladies, and intended to choose a military career, but as he suffered from epilepsy, he was obliged to give up this plan and decided to study theology. However, it is not allowed to enter the priesthood when suffering from such a disease, and if heaven had not directly interfered by a miracle, we would not have heard of the ninth Pius. A priest at Loretto cured young Ferretti by the simple laying on of hands, and nothing now stood in the way of his ordination. In 1823 he was sent as missionary to South America, where he remained two years. In 1827 he became archbishop, cardinal in 1840, and in 1846 he was made Pope. On the whole he was a liberal man. During the Revolutionary year of 1848 he was obliged to concede a constitution to the people, a very strange thing indeed in a theocratical government; but of course it was a sham, and the Prime Minister Rossi, who tried to keep the people in check against the spirit of the Constitution, was assassinated, and the people actually planted cannon in front of the Quirinal. Then the Pope nominated a democratic ministry; but seeing himself deprived of his former power, he fled in disguise to Gaeta, where he placed himself under the protection of the king of Naples. Meanwhile Rome was declared a Republic.

After the Revolution, the reaction took place, and when

most of the revolutionists had fled or had been killed by the various European monarchs, the masses of the people once more settled down, and the church was again required to assist in the process of enslaving and stultifying the masses.

French bayonets re-installed the Pope. During his reign he promulgated in 1854 the dogma of the Immaculate Conception, and during the Œcumenical Council of 1869 the dogma of the Infallibility of the Pope, which was dissented from by the so-called Old Catholics, principally in Germany under the leadership of Dr. Doellinger.

In 1870 the French evacuated Rome, needing all their forces in the conflict with Germany; and Victor Emanuel entered Rome, making it the capital of united Italy. The Pope protested and retired into what he called his prison, the Vatican, where he died in 1878. His successor is the present Pope, Leo XIII.

Leo is a kindly old gentleman, living in seclusion at the Vatican. He possesses no temporal dominion; nevertheless he wields an enormous spiritual power over the faithful of many countries, far too great to be ignored by us in this province particularly. During Leo XIII. Bishop's Jubilee, celebrated lately, three cardinals were appointed to receive and dispose of the money and other gifts pouring in from all quarters of the globe. The cash receipts amounted to over \$1,500,000.00, of which America contributed the sixth part. Poor Ireland still further impoverished herself to the extent of \$176,000; whilst England headed the list with \$575,000, of which amount the Duke of Norfolk alone paid \$200,000. The balance was made up of church collections during the Jubilee services, and alms from poor and rich Emperors, Kings, Princes and pilgrims.

Under Leo XIII., the Church has had the worldly wisdom to submit to the exigencies of politics and parties, and by giving recognition to the French Republic has shown itself ungrateful to kings and princes, the staunch supporters of Church and Papacy during many centuries.

The fact that the so-called Eternal and Immutable Church adapts itself to circumstances, may be looked upon as a sign that its days of absolute rule are numbered. The mist of the dark ages has been penetrated to a large extent by the light of reason, and we may look forward within a reasonable time to

the total elimination of that which is already but the shadow of that grim old monster, the Papacy.

To sum up, there are supposed to have existed from St. Peter to Leo XIII., 258 Popes and 41 counter-popes. Out of these 299 representatives of God, how many can be said to have gained the respectful admiration of the world? You may count them on the fingers of one hand.

I will close this history of vice and crime, of superstition and suppression, with a shout of relief and joy, and proclaim the glad tidings, that almost under the eyes of the present Pope, within view of the Vatican, to him who was by slow fire cruelly murdered by a Pope, in the year 1600,—to Giordano Bruno, the philosopher and conscientious Freethinker, a monument was erected by the Liberals of many countries, and stands to-day as a sign of the times in Rome, the Eternal City.